THE

Cognoiſance or badge of *both Churches, ſhewing by the* word of God, how vniuſtly the Papiſtes differ from the Protestants in every Article of the Creed, in euery precept of the Morall Law, and in the whole doctrine of the Sacraments.

Written by the famous Miniſter *D. Iacob Grynæus*, Doctor of diuinitie and profeſſor of the ſame in *Baſile*, and tranſlated into Engliſh, by T.M.

Ieremie 15.

¶ *Thus ſaith Iehouah, If thou wilt be conuerted, then will I conuert thee vnto me, and if thou wilt ſeparate precious things from vile things, then will I make thee as mine owne mouth. They ſhalbe turned vnto thee, but thou ſhalt not be turned vnto them.*

Imprinted at London for Thomas VVoodcoke. 1581.

To the right Honourable

and vertuous Ladie, the Ladie of *Willoughby, and Ersby, perpetuall stedfastnesse* in the true faith with increase of *all good thinges bee multiplyed through Iesus Christ our Lorde.*

FOr asmuche as nothing (no not the sauing of our owne soules) ought to bee so deare vnto vs as the glory of God: maruell not (right honourable) that I being by professiō no diuine, haue notwithstāding endured some paines in translating and enlarging this litle Treatise, wherein the difference of vs and the Papistes may euidently appeare, as well in faith as obedience vnto God. Which Treatise I first

tranſlated at *Baſil*, three yeeres ſince for the priuate commoditie of my kinsfolkes: but nowe ſeeing that the number of Papiſtes increaſeth, and that they dayly conſpire by diſloyall and priuie practiſes to put both God himſelfe, and alſo his and our annointed out of their throne: I thought it my duetie to bring out what weapō I could to aſſault the enimie withall, and becauſe this is a two edged ſwoorde (for it is onely grounded vpon the Scriptures) therfore I eſteemed it moſt proper for this time. I am not ignorant that many of our godly Biſhops and zelous Preachers, haue and doe continually beſiege the Capitol of *Rome*, with a great power: whoſe enterpriſe as all men ought to commend, ſo no man came iuſtly bee greeued at mine endeuour, eſpecially tending

to

to the ſame ende, and hauing (as I hope) no leſſe force. For I knowe that the worde of God is the onely armour of proofe, and that when mens authoritie and writinges bee ſometimes faultie, yet is there no vntruth, yet is there no vnſtedfaſtnes in his worde. And truely it were to be wiſhed, that all Diuines (according to *D. Grynæus* his example, who was the Authour of this booke) woulde fight againſt the aduerſarie with no other weapõ then the ſcriptures, being full of ſuch waighty and vnreproueable argumentes in all points of religion, that no Pope nor Councell, no not all the powers and gates of Hell ſhall bee able in equitie to reſiſt them. This treatiſe conſiſting onely of ſuche arguments, the more conuenient may it ſeeme for this ſeaſon, wherein wee looke for

that day of tryall which the Papiſtes ſtriue to accelebrate, & wee through our wickedneſſe haue deſerued moſt iuſtly to come vpon vs. And God hee knoweth whether it ſhall come vpon vs like a theefe in the night, or no, euen when we are naked and deſtitute of all armour. And though it come ſo ſodenly, yet woe vnto *Demas*, if then for gain of the world hee forſake *Paule*: Woe vnto thoſe *Magiſtrates*, *Phiſitians*, and *Lawiers*, which ſo long time haue ſtudied for the wealth and health of the body, and are weake and miſerable in their ſoule, hauing built vnto themſelues in ſo manie yeeres of the Goſpell no foundation of faith, and therfore are like either to become profeſſed enimies, weak defendants, or els hypocriticall fauourers of the truthe. Which miſchaunce as I would bee very

very loth it ſhould happen vnto any, ſo God forbid that euer it ſhould bee verified in you: who now loue the ſinceritie of the worde, and imbrace the truth of God with all gladneſſe, and (as Iohn ſaid of the Ladie elect) *We beare witnes of your loue to the church.* According to whoſe counſel, *Let vs looke to our ſelues that we looſe not that which we haue receiued, but that wee may obtaine a full reward.* To which end & purpoſe I haue offered vnto you this booke, as the Touchſtone of your faith, which by reading heereof (and the holy ghoſt working in you) ſhal ſo be ſtrengthened, that you ſhall neuer fall, no, though a thouſand torments were before you for the profeſſion therof. Wherfore, *deare Ladie,* accept it in good part, and peruſe it diligently, and according to the example of that Lady elect, *If there come* Ioh. 2. epiſt.

any vnto you, and bring not this doctrine, re-
Iohn. 2. *ceiue him not to house, neither bid him God*
speed. The onely wise, immortall, and inuisible god strengthen you & your husbande in the true faith, and giue you both, all happinesse in this life, and in the worlde to come life euerlasting.

Your Honors to commaund
T.M. *Physition.*

The first booke of the difference betwixt our faith, and the Papistes faith.

The Introduction to the *Reader.*

THE ſumme of a Chriſtian faith is comprehended in the xii. Articles of our beliefe, commonly called the apoſtles Creed: which foraſmuch as the Papiſtes ſeeme to confeſſe as well as wee, I thought it good to bring their maner of beliefe into queſtion, that it might appeare vnto all men wherein we differ, before the handeling of which difference, we proteſt vnto all men, that we purpoſe not to iudge the Idiote or ignorant perſons which vnder the Popedome liue in ignorance of the holy Scriptures, not ſo much through their owne faulte, as the crueltie of their teachers, who bragging of their owne knowledge, and the keies

of heauen, doe neuertheleſſe, either not at all inſtruct the ignorant, or els ſeduce them from the truth by falſe doctrine, ſending them to their ſenſles, and dumbe ſcholemaſters, namely their Idols, which therfore they haue termed the lay mens bookes. For which ignorants, wee pray daylie vnto god to illuminate their harts with his word, and holy ſpirite, becauſe they ſit in darkneſſe, and that he woulde vouchſafe to call them to the communion, and fellowſhip of his ſaintes. Our purpoſe is onely to diſpute of their Prelates and Prieſtes doctrine, and (by the grace of God) to prooue this aſſertion: Namely: That it is not ſufficient, to brag of the bookes of the Prophetes, to keepe and allow of the Apoſtles Creede, & yet in the meane time to intermingle the deuiſes of men, to cõtinue their fantaſticall idolatrie, & many other waies to decline frõ the true proportion of faith: but rather that we ought only to beleeue in the holy prophets & apoſtles their writings, which (according to that commendatiõ of Paul) *are pure, weightie, & full of ſounde cõcluſiõs, not able to be ouerthrowne.* Tit. 2.

Now

NOW the difference betwixt vs, concerning this Apostles Créed, consisteth especially in two points: namely, in the proper sense of the worde, and the perfectnesse of the doctrine.

For wée (through the grace of God) hold the proper sense of euerie particular article in the Créede, agréeing therein with the Prophets, and Apostolical, and godly counsels. Item wee attribute such perfection to this confession, ỹ we plainely thinke it vnlawfull to adde, or to take away any thing therefrom, forasmuch as all things necessarie to be knowne of vs, are in the same, though briefely, yet most perfectly, and faithfully contained.

But the Romishe Sinagogue not only corrupteth many Articles of this beliefe, through false expositions & glosses, but likewise adde vnto the same. The Articles of Innocation, of Masse, and of Purgatorie, with many other trifles, and patches which they sewe vnto this beliefe, as though otherwise of it selfe it were vnperfect.

Wherefore our contention, strife, and debate is not (as they call it)

about wordes or trifles, but of waighty matters, concerning the glory and true worshipping of God, touching the inlarging of our Saviour Christe his kingdome, and respecting the meanes & certaintie of our owne saluatiõ. And albeit that we ought to become all thinges vnto all men, and to suffer many thinges for the maintenance of peace, 1. Cor. 9. Yet to swallow vp such errours as resist the glory of God, and oppugne our faith, to touch I say, such vntruthes with our little finger, and to run ouer them lightly with a drie foote, belongeth not vnto such Christians as delight in the Lorde and regard that admonition of the Prophet. Loue truth and peace, Zach. 8. Wherebye hée giueth vs to vnderstande that that is a wicked peace, for maintenance whereof, wée neglect the truth in suffering those errours, which are both blasphemous against God, and pernicious to his Churche: Or els when we so coldly repugne them, as though we little regarded the light and manifestation of the truth.

I beleeue.

Wée confesse and acknowledge one true faith, which wee hold ἐν πληροφορίᾳ that is to say most constantly and without doubting.

The Papistes teache, that men must not certainely persuade themselues that they are alredie saued and beloued of the father through Iesus Christe: but they will haue vs alwaies to doubt of our Election, which doctrine is as blasphemous as if they shoulde teache them that there is not one God & three persons, for what is a belief but a certaine persuasion?

In God.

Wée beléeue in one God, who is eternall, omnipotent, most perfect, most iust, and most mercifull vnto vs.

The Popish Bishops, in faining the iustice of God to be satisfied by mens traditions, satisfactions, & the beggerly elements of this worlde, they accuse him of imperfection, and deride his iustice.

Secondly they abuse his mercy, in

teaching that by good déedes wée may challenge & deserue the same. Nowe forasmuch as they referre not all thinges to the will and wisdome of God, therefore they beléeue not in God.

Wée in whom we beléeue, him only we worship: according to that saying of the Apostle: How shall they inuocate or cal vpon him in whom they haue not beleeued? Rom. 11. Therfore we beléeue as we were baptised, in ỹ father, the sonne, and the holy ghost, being all coeternall, & coequall, & to be worshipped together after one kinde of worship. Wherefore we only cal vpō god the father in the name of the sonne, and the holy ghoste: according to that commaundement. Thou shalt worship the Lord thy God, and him only shalt thou serue. Ex. 34.

The Papists, first they worship those in whom they beléeue not, and in whose name they were not baptized: namely, their dead Saints, whome because they worship and serue as God, therefore they are most horrible Idolaters. Such were those men worshippers, who turning

them

them selues to the Image of the dead, saide vnto it: Thou art our father. Abraham did neuer see vs, and to Israel wee were not knowne, Esay. 63. So likewise such is the blindnesse of the Papists, that kneeling to the picture of Mary they say, *Pater noster*, and then turning to the picture of Christe, they say *Aue Maria*. They say vnto the stocke, Thou art my father, and to the stone, thou hast begotten me. Iere. 2. May furthermore they transferre the worship due vnto God, to their senlles images, flat contrary to the second commaundement, Thou shalt not make to thy selfe any grauen image, neither shalt thou worship it. Exo. 20. I am Iehouah: that is my name, and I will not giue my glory to another, nor my praise and honour to carued Images. Esay. 42.

Nowe if they will answere mée that they doe not so greatly esteéme their images, or (as they vntitly tearme them) the Laye mens bookes: Then will I demaunde likewise of them three questions. First, whether they will gainesay

their ancestours writings, whose bookes are as yet extant in the defence of Images. Secondly, wherefore doe they bestow such cost vpon their Images, clothing them with golde and siluer, setting them vp in the Churches to be worshipped, &c. Thirdely if they esteeme not their images, why doe they so cruelly kill the liuely images of God: Why do they burne the Temples of the holy Ghoste: Why doe they daily murther the saints which zelously and from their heart detest Idolatrie? Nay so far are they from lightly esteeming their images, that they had rather kill all the true worshippers of God, then one of their Idols, being but wood and stone, shoulde be pulled downe out of his place.

The Father Almightie.

Wee reioyce that (according to the Scriptures) wee bee all the sonnes of one heauenly father, not acknowledging any spirituall and omnipotente Father or Lorde beside him. For wee remember those sayings of the Scriptures: Is there not one father of vs all? Hath not God created

created vs? Mar.2. Wee haue all but one father which is in heauen, Mat.23. Whosoeuer are ledde with the spirite of God, those are the sonnes of God. Rom.8.

The Popishe Prelates (sacrificing to their bellies) by their dubbing of Gods and canonizing of Saints, commit themselues to the protection of new Gods making to themselues infinite Fathers and Patrones. As therefore long since Ieremie complained and cryed out, saying: According to the number of thy Cities are thy Gods O Iuda. So likewise is it with the Papists, nay they are more superstitious: for euery Church, euery science, craft, disease, and countrie hath his proper President and Patrone. As for one or two examples (for it were ouer tedious and almost infinite to name them all) who knoweth not that the Papistes make S. Katherine as it were an other Minerua or Goddesse of learning? For they pray vnto her in this barbarous verse. *Ier. 11. 13.*

Sancta Katherina sis mecum in doctrina.

Who knoweth not, that they make Luke, Cosmus, and Damianus (in stede

of Esculapius, and Apollo the Patrones of Phisicke: As for the Lawiers they haue an vnknowne man called S. Iue, for their Presidente: and S. Augustine, (whose soule I am persuaded cryeth out against their wickednes) him they make the God of Diuinitie. To speake of Countries. S. Michael for Fraunce, S. George for Englande, S. Andrew for Scotlande, &c. Item, S. Wenefred for Virginitie, S. Roch (as farre forth as I remember,) for the toothake. But Alas, who can name their blasphemies, and number their innumerable Gods?

Maker of heauen, and of earth.

Vnto the same true and omnipotent God doe attribute the creation and conseruation of the worlde, and all the thinges contained in the compasse thereof. According as it is written. God made the worlde and all that is therein. Wherfore sincehe is the maker

of

of heauen and earth howe dwelleth hee in temples made with handes? Actes. 17. My father as yet worketh, and I worke likewise Iohn. 5.

The Papists in the gouerning of the worlde, ioyne vnto good fellowe labourers and companions, whome yet they knowe to bee vnable to make any thing. Wherefore they pray vnto their fained Gods for health, riches, learning, and wisedome, &c. Whiche benefites if happely they receiue, they thinke them to haue proceeded from their Idols, and not onely from the prouidence of of GOD: as though GOD were of himselfe vnwilling or vnable to discharge his office in the administration of gouerning and bestowing of all thinges. We are not ignorant that GOD giueth vs many thinges by meanes of others: as faith by preaching, health by the Phisition, iustice by Magistrates, learning by the diligence of Schoole maisters, &c. Neuertheless it followeth not that therefore wee shoulde worship any of them being

alius,

aliue (much lesse when they are dead and know not what is done in the worlde) or that wee shoulde once surmise any of these blessinges to proceede from the instruments, which are in the will of the worke man: yea of suche a worke man, as can worke what and when it pleaseth him, without an instrument.

Wee likewise (because wee certenly beleeue God to bee our father) doe glory & reioyce with the Apostle Paule in the Lorde: First, because wee haue not receiued the spirite of bondage to feare any longer, but the spirite of adoption, whereby wee crye Abba father, Rom. 8. Secondly, we reioice that we are the sonnes of God, and fellow heires with Christe, Eph. 3. And that through faith in him wee may boldely come to the throne of grace, to obtaine mercy and fauour in the sight of God. Heb. 4.

The Papistes contrariwise affirme, that no mã which is truly iustified ought boldly and constantly to persuade himselfe thereof. For say they, when all men may fall from the faith (which principle is false) how can we presently assure our

selues

ſelues that wee are alreadie in the fauour and grace of God?

Wee ſay as touching the worſhip of God, that it only conſiſteth in doing the workes whiche God hath commaunded vs. Namely, in obedience to his worde, in vnfained charitie, in true calling vpon his name, in loue towardes our neighbour, and in our honeſt and godly conuerſation, according to theſe places of ſcripture. God is a ſpirite, and therefore the true worſhippers of the father worſhip him in ſpirite and truth, Ioh. 4. Offer vp your bodies a liuely, holy, and acceptable ſacrifice vnto God, which is your reaſonable worſhipping of GOD. Rom. 12.

The Popiſh Cleargie teacheth vs that God is to bee worſhipped after the traditions of men, flat contrary to this ſaying of Chriſte. They worſhip mee in vaine, which teache the doctrines and traditions of men. Mat. 15. Now then if this bodily exerciſe profiteth little, 1. Tim. 4. If circumciſion profiteth nothing, but faith only is acceptable working in loue Gala. 5. Finally, if wee muſt preciſely

kéepe the ordinances of God, without adding any thing thereto, or taking any thing therefrom: what then shall wee say of the Romishe Masse, of sole life, Popishe vowes, gadding about the Parishes in Ascention wéeke, of Pilgrimages to the dead carcasses, and reliques of men, of Indulgences, otherwise termed false certificates: what shall wée say of the Adulterous chastitie of incestious Fryers, lecherous Priestes, Sodomiticall Monkes, and whorish Nunnes? To omit many other kindes of their fained worshippings of God, not worthie to bée named amongst Christians. Is the Lord delighted with a new Judaisme, or gentilisme?

And in Iesus Christe his only sonne.

Wée together with the Prophets, Apostles, Chalcedonian Councels, and with all the Saintes of GOD, confesse God, his one & only sonne Jesus Christe our Lord, beléeuing ỹ hee is perfect god, and perfect man, of humane flesshe, and a reasonable soule subsisting: that hee is consubstan-

consubstantiall to his father as touching his Godhead, and consubstantiall to vs as touching his manhood, yea that hée is in all things like vnto vs, sinne only excepted. Furthermore wée acknowledge him to bée the one and onely Mediatour betwixt God and vs, 1. Tim. 2. And that likewise hée is our king hauing power ouer all things both in heauen, & earth. Mala. 28.. Furthermore that hée is the Prophet and Apostle of our confession. Heb. 3. Which hath declared vnto vs his Gospell, instituted vnto vs as pledges of his second comming, two sacraments, and left vnto vs suche a gouernement, or kinde of discipline, as is most proper for his Church, during the time it is militant vpon the earth.

The Popishe Prelates, albeit concerning the person of Christe and vnitie of the substance they dispute not against vs, yet they offende vs most greeuously in these errours following: First, in that vnto Christe (our only Priest and Sacrifice for our sinnes) they adioyne many other Sacrificyng

Priestes

Priestes, whom they faine to offer vp a bloodlesse Sacrifice in the Masse for the sinnes of the quicke and dead. Secondly vnto Christe, our onely Mediatour, they adioine more Mediatours both men and women: which blasphemie of theirs (togeather with the colourable medicine whereby they are wonte to couer that their filthie opinion) Saint Ambrose notably representeth in these wordes. These Idolaters being ashamed of themselues, are faine to defend themselues with this poore shift. Namely, that wee come vnto god by saints, as to the prince by meanes and mediation of his Knightes, Lordes, Barons, Counsellours &c. Well, saith Saint Ambrose, bee it so, but is there any man so mad that neglecting his owne life, woulde giue suche worship vnto the counseller, as is onely due and proper to the king, or if any bee founde so doing, is hee not foorthwith araigned and condemned of high treason? Furthermore wee come vnto the king by friendship and maisters of requestes, because the king is a man and heareth not al thinges at once, but for asmuche as nothing is hidden

Ambr. in 1. ad Rom.

hidden from God (who knoweth our neceſſities before wee aske) what neede we any promoter? only ſpeake vnto the Lorde, from a pure hearte, and then bee ſure that hee will heare thee. Thirdly, they offend in challenging vnto thẽſelues a newe Prætorſhip, or kingright of making lawes: as for example: that the people muſt receiue the Supper of the Lorde but in one kinde. That howſoeuer the Pope doth interprete the ſcriptures, he cannot erre therein, &c. Item, they haue not only abuſed the doctrine of Chriſte, but alſo added to the ſame many patches of their owne inuenting, as fiue Sacraments, Limbum Patrum & puerorum, Purgatory, Pilgrimage, &c. Which they haue picked out partly from the ſuperſtition of the Iewes, partly frõ the Idolatrie of the Gentiles.

Our Lorde.

Wée confeſſe Ieſus Chriſte to bée our Lorde and head, not doubting that hée will bée preſent with his Churche, euen to the ende of the worlde, according to

these testimonies of holy Scripture: There is no other name giuen vnto men vnder heauen, wherein we shall be saued. Act. 4. God sent his worde to the sonnes of Israel preaching peace (or saluation) through Iesus Christe. Act. 10. Iesus Christe is the same to day, yesterday, and for euermore. Heb. 13. And for asmuch as Christe indureth for euer, therefore his Church hath no nede of a Vicar, and only acknowledgeth him to be her head. For as the mā is the head of the womā: so is Christe the head of the Churche. Eph. 5.

The Papistes (without any warrant of the scriptures) make their Pope to be Christe his Vicar, who (as they say) is able of himselfe to dispence againste the foure Councels: yea, against the foure Euangelists, as Sigismundus Neapolitanus auoucheth. Sweatest thou not O heauen, and shakest thou not O earth, at this blasphemie? yea, when they enstall their newely created Pope, they salute him with these wordes. *Tu es Sacerdos magnus. Tu es Archiepiscopus. Tu es heres Apostolorum, &c.* Thou art the high

Priest

Priest, Thou art ỹ Archbishop, thou art the heire of the Apostles, in predecessiõ Abel, in gouerning the Arke Noe; in Patriarkship Abraham, in order Melchisedech, in dignitie Aaron, in authoritie Moses, in iudgement Salomon, in zeale Helias, in humilitie Dauid, in power Peter, and in respect of thy vnction, thou art Christe. O horrible and shamelesse blasphemie, who likewise is ignorãt of those common verses:

Papa stupor mundi solus qui maxime rerũ.
Nec deus es, nec homo, quasi neuter es inter vtrumq́.

That is to say.

Thou Pope the wonder of the world,
doest all men in the earth excell:
For thou art neither God nor man,
but as a newter here doest dwell.

Which was conceiued by the holy Ghoste: borne of the Virgin Marie.

Wee ioyntly confesse Iesus Christe our Lord to be begottẽ of the holy ghost, borne of the virgin Marie, of whom wee

thinke (as wee ought to doe) most reuerently, acknowledging her to bée a pure Virgin, the Mother of God, blessed amongst other women, and redéemed by ỹ merites & bloodshedding of her sonne: thinking furthermore that her faith and obedience towards God, ought diligently to bée followed of vs. But that shée is by any meanes to bée inuocated, & accounted as our Mediatres vnto God, or to bée esteémed for the Quéene of heauen and authour of our hope, wée againe, and againe deny it, without any reproche to the blessed Virgin: for wée haue learned out of the holy Scriptures to worshippe God alone. Deut. 6. To acknowledge no Mediatour, no spirituall King, nor no Lorde but Christe. 1. Tim. 6. Item, wée beléeue that the sonne of God, according to ỹ flesh was and is of equall substance with vs his brethren, and in all thinges like vnto vs, sinne only excepted, Heb. 2.

The Papistes not contented héerewith, giue vnto the Virgin Mary a farther and higher worship, building temples to her honour, worshipping her Image, and attributing many benefites vnto

vnto her, which they onely haue receiued from God, whereby they robbe and spoile God of his honour. Item, they giue vnto Christe a body not proceeding from the seede of Abraham and Dauid, but a false and fantasticall body made of bread: for (as they say) after the wordes of consecration, the bread is transubstantiated into the body of Christe.

Suffered vnder Pontius Pilate, crucified, dead, and buried.

Wee beleeue that Christ Iesus did once suffer in the flesh, and that hee is the lambe slaine frō euerlasting which taketh away the sinnes of the world, by his one oblation offered vp for many. Item, that hee shall die no more, nor bee no more offered vp. Which opinions of ours are warraunted by these places of Scripture. Beholde the lambe of GOD which taketh away the sinnes of the worlde. Iohn. 1. Him which knewe no sinne hath hee made sinne for vs, that we might be made righteous before him. 2. Cor. 5. Christe, the one and

only ſacrifice offered vp for our ſinnes, ſitteth for euer at the right hand of god, and by his one oblatiō hath ſanctified al thoſe for euer whiche are ſanctified. Heb. 10.

The Popiſh Prieſtes, ἀνασταυροῦντες καὶ παραδειγματίζοντες. (crucifying & ſetting forth our Sauiour againe to bee mocked of the people) teache vs that hee is offered vp againe by the Prieſt in the Maſſe, and that by the ſame oblation all his merites are applied both to the prieſt which ſingeth ỹ Maſſe, as alſo to ỹ ſoules of them for whome the Maſſe is celebrated. Furthermore they doe not only in their Churches crucifie him in his picture, but likewiſe in interludes & plaies, where they ſuffer him againe to bee crucified in the perſon of a wretched and ſinfull man, who hangeth on the croſſe, dieth, and is buried, and afterwarde, being riſen againe, hee is drawne vp into heauen by a rope. Beholde howe they prophane the Paſſion of our Sauiour Chriſte, and bring him from the ſeate of glory to bee a ſtage player: which Hiſtorie they play with as much deuotion, as

if

if they repeated some Tragedie of Sophocles, yea, perhaps they handle it with lesse reuerence.

Hee descended into Hell.

Wée beléeue that Christ for our cause hath suffered in his life and vppon the crosse the paines of Hell. Act. 2. Likewise wée beléeue that there is an Hell or place of torments, and in the same vnquenchable fire, prepared for the Diuell and his children. Mat. 25.

The Papistes adde vnto this Article many Fables: As that Christ bodily descended into the place of the Reprobate. That there is a certaine Lake, where our forefathers and children vnbaptized remaine till the day of iudgement. That there is a Purgatorie fire, &c. Which fables being pickt out of Virgill, and other Heathen Poets, they haue most wickedly annexed to the Christian Créede.

The third day he rose from the dead.

Wée most constantly beléeue y Christ

Iesus the thirde day after he suffered, hauing banquished the paines of death, rose againe for our iustification. Rom. 6. And that by the benefite and power therof wee begin our spirituall resurrection euen in this life. 1. Cor. 15. And that one day wee shall both in body and soule bee raised vp againe to eternall life. Ioh. 5.

The Papistes though they denie not this Article, yet they impudently abuse the king of glory our Sauiour, when on Easter Sunday they rayse vp an Idoll, or counterfet Christe out of the graue, and afterwarde they make him to walke like a Puppet which moueth not but by pulling of certaine stringes.

Hee ascended into heauen.

Wee beleeue that Iesus Christe 40. dayes after his resurrection ascended into heauen, the cause whereof hee himself expresseth, saying: I goe to prepare a place for you: and after I am gone and haue prepared a place for you, I will come againe and take you vnto me, that where

where I am, there also you may bee. Iohn.14.

Now what wise and sober man doth not maruell at the folly of the Papistes, which (as Angels are drawne vp with ropes in the stage playes) so doe they on the Ascention day drawe vp their woodē Christ to the rofe of the church, where (for lacke of abilitie) hée can goe no further. Is this to doe all thinges in the Church according to the order and decencie as Paule willeth vs? 1.Cor.14.

Hee sitteth at the right hande of God, the father Almightie.

Wée confesse with Dauid the Prophet: The lorde said vnto my Lord, sitte thou on my right hand till I make thine enimies thy footestoole. Psal. 110. Not forgetting that saying of Paul. If therefore you be risen with Christ, seeke those things which are aboue, where Christe sitteth at the right hande of GOD. Col.3.

The Papists imagine that Christ is bodily conuersant vpon the earth, that he

is carried about with them in their processions, and that hée is bodily concluded and contained in a little boxe. Item they make him to haue moze bodies then one. Foz (as they ſéeme to ſay) as many churches ſo many bodies of Chriſte: yea as many Prieſtes ſo many bodies, foz euery Prieſt hath power to make Chriſt, héreof commeth their bread worſhip oz knéeling to the outward ſigne, whereby, whileſt they thinke to celebrate the Supper of the Lorde, they commit moſt horrible Idolatrie.

From thence hee ſhall come to iudge both the quicke and the dead.

Wée hope and loke foz our Lord Ieſus Chriſte to come againe to iudge all men: according to theſe teſtimonies. This Ieſus, which is taken from you into heauē, ſhall come againe euen as you ſee him to aſcende from you. Actes. 1. We ſhall all ſtande before the tribunall ſeate of Chriſt. Rom. 14. God hath appointed a day wherin he will iudge the world

with

with equitie, euen by that man (meaning Christe) whom he hath appointed and ordained for that purpose. Act. 17.

The Papists denie not this Article, yet they offend against it in substituting the Pope for the Vicar of Christ, and ascribing to him power to condemne and iustifie whom hée listeth. Item, they thinke and say, with that lewde seruant in the gospel, I know that my maister wil returne one day, but oh he will not yet returne a great while. Mat. 24. Wherefore they cease not in the meane time, to beat their fellowe seruants, to kill the messengers of God, to eate and drinke with the drunkardes, &c. Oh that they would one day repent them of their wickednesse, for otherwise let the Pope and all his Bishops assure them selues, that (with that lewd and cruell seruant) they shall bée cast into vtter darknesse, where shall bée weeping and gnashing of teeth.

I beleeue in the holy Ghoste.

Wée beléeue that the holy ghost is the third person in ỳ blessed trinitie coequal and

and coeternall with the father and the sonne, as being the essentiall vertue of them both, proceeding from them both, and to bee called and counted the spirite of them both. Furthermore, wee beleeue that all the holy men of God spake heeretofore, and doe likewise now speake vnto vs by the inspiration of this spirite, to whom also wee attribute our regeneration and newe birth. All which our assertions are grounded vpon these places of Scripture. Goe, preache, and baptise, in the name of the Father, of the Sonne, and the holy Ghoste. Math. 28, When that comforter shall come whom I will sende you from my Father (euen the spirite of truth whiche proceedeth from my father) hee shall beare recorde of me. Ioh. 15. Whosoeuer hath not the spirite of God, he is not of Christe. Rom. 8. Prophesie came not by the will of mā, but the holy men of God spake by the spirite of God, 2. Pet. 1. Concerning our regeneration through the spirite, wee haue likewise these testimonies. Vnlesse hee be borne of water and of the spirite, no man can enter into the king-

dome

dome of God. Iohn. 3. Not by our workes, but by his mercy, hath hee saued vs, euen by the washing of our newe birth and our regeneration through the holy Ghoste. Tit. 3.

The Papists, oh that yet at the length they would cease to resist the holy ghost, who by the mouth of his Apostles and Prophetes condemneth their iustifying by merites, their vsing of the Supper of the Lorde in one kinde, &c. But alas they will not heare him, yea on the day of Penticost. (Wherein wee celebrate the comming of the holy Ghoste) a silken clowde openeth it selfe in the Church, as vpon a stage, from whence beames and flashes of fire are sent to signifie (or rather to mocke) the distribution of giftes and graces which as at that time were bestowed vpon the faithfull: afterwarde there pæpeth out a woodden painted Doue, whiche representeth the person of the holy Ghoste. Is not this a great blasphemie against the spirite of truth? But I cease to exaggerate their follies.

I be-

I beleeue the holy Catholike Church, which is the Communion of Saints.

Wée beléeue the Catholike Churche, redéemed by the blood of the sonne of god, and regenerated by the holy Ghoste, to haue but one head euen Jesus Christe. Item we beléeue that this Church, by the earnest pennie of the holy spirite, and the band of faith, together with the true vse of the woorde and Sacraments, is descerned and separated from all other Churches, according to these testimonies. God with his blood hath redeemed his church. Act. 20. Christ is the head of the church which hee loued and gaue himselfe for it to sanctifie it by the washing of water through his word, and to make it a glorious church vnto himself &c. Eph. 5.

The Papistes make their particular Church of Rome, to bée the vniuersall Church: grounding their arguments vpon no better foundation then the succession of Bishops. Item, they affirme their Antichrist to be the head of this Christiã Church: whereby they both derogate frõ

Christe

Christ his proper title, and also make the Church to be a monster. For what is more monstrous, then that one body (in any respect) should haue 2. heads?

We likewise confesse with the Apostles and Prophets, that this vniuersall Churche is ruled by the Scepter of the worde of God, and by none other. If any man shal preach vnto you any other doctrine, thē that which you haue receiued from vs, let him be accursed. Gal. 1. As concerning their lawes and testimonies if they speak not according to this word, The morning light shall bee taken from them. Esay. 8. Search the scriptures, for they beare witnesse of me. Ioh, 5.

The Papists contend, that mens traditions with the decrées & ordinances of Romane bishops are no lesse to be obserued then the holy scriptures. Item, they conforme their Churche discipline to the will of man, & not according to the booke of God. For (saith the Pope) where there is maioritie, there is likewise authoritie of changing or making lawes: as cōtrariwise, where there is minoritie, there is necessitie of obedience. Out of which propositions

propositions hée woulde prowe himselfe (if hee were able) to bée exempted from obeying the Scriptures, and that he may interprete or alter them as hee lysteth.

Wée beléeue that the principall notes of this Church are faith, hope, and loue, together with the earnest penny of the holy Ghost, and the perfect and true vse of the worde & Sacraments. For not euery one whiche professeth him selfe a Iew is a Iewe in deed: neither is the outwarde circũcision of the flesh true circũcision. But hee which is inwardly a Iewe, and which is inwardly circumcised in the heart, not according to the fleshe, but according to the spirite. The praise of which Iewe proceedeth not from men, but of God. Rom. 2. The like may bée saide of Christians. For not all that say Christe, Christe, and receiue the signes of the Sacraments are Christians: but they are truely the followers of Christe, which beléeue vnfeignedly in him and do his commaundements.

The Papistes make them to be true Christians and Catholikes which are

baptized

baptized with water in ỹ name of christ, albeit they can giue no testimony of the holie spirit dwelling in them. Item they are counted for true Catholikes, which are content to confesse their sinnes in the Priest his eare, which receiue the mangled cõmunion on Easter Sunday, which superstitiously frequent ỹ Masse, esteeme the succession of Bishops (I will not say of what maner of Bishops) finally, if hee stande and fall iumpe with the Pope, Oh hee is a true Catholike Christian, hee is of the vniuersall Church.

Wee acknowledge that the Preachers and Pastors of this Church whiche interpret the Scriptures according to the rule of faith, haue not this gift of themselues or of man, but onely from the inspiration of God, according to that saying of Paule: Wee haue receiued many giftes through grace. Nowe if wee haue receiued propheſiyng, let vs propheſie according to the proportion of fayth. Rom. 12. And therefore wee pray for it vnto the holie Ghost, in the admission of our Ministers.

The Popishe Prelates admit into

their Miniſterie (ἀναλφαβήτους διδασκάλους) ignorãt & rude perſons which haue ſcarce learned their A. B. C. Neuertheleſſe, for ſome ſiniſter reſpecte or other, they admyt them for Prieſtes and Miniſters. Yea, and moſt blaſphemouſlye againſt the holie ſpirite, giue them power to interpret the ſcriptures. Saying, *Accipe ſpiritum ſanctum*, Take the holie Ghoſt. As though they had authoritie to giue it. Furthermore all their Biſhops (according to that of Eſay) are become ſtarke blinde & knowe nothing. They are all dumbe, ſleepie and lazie dogges, not able to barke, but delighting them ſelues in eaſe and ſleepe: yet are they mightie dogges, whoſe paunche is neuer ſatisfied. Theſe ſhepheardes will not vnderſtande, they haue returned frõ their dueties. Come ſay they, let vs take wine, Let vs drink til we be ouercome in Sechar: and this day ſhalbe vnto vs as to morrowe, yea, a great deale more pleaſant vnto vs then to morrow. Eſai. 56. O you idle Biſhops, why eate you vp your flockes? why turne you not to the Lorde why teach you the traditiõs of men, and

eſteeme

eſteeme them aboue God?

Wee doubt not that the Paſtors and Doctors of this Catholicke Churche are and ought to be the faithful diſpenſers of the Sacramentes and woꝛd of God.

But the Popiſh Prelates litle eſteeming thoſe titles repꝛeſent the Kings of the nations, and deſire to be called gracious Lꝛdes. But if they will doe their duetie, they muſt teach and ſerue their flocke with diligence, and not rule ouer it as Lordes. 1. Pet. 5. Luk. 22.

Wee beleeue that in this Church all controuerſies of religion are onely to be decided by the holie Scriptures, not fꝛgetting that commandement of our Sauiour: Searche the ſcriptures, for they beare witneſſe of mee. Ioh. 5. Wherefꝛe the Councell held at Ieruſalem, determined their controuerſie of Ceremonies only by alledging of Scriptures. Act. 15. Item, the people of Berrhæa, are highly commended fꝛ the ſame thing. Act. 17. And wee thinke that their example ought to bee followed of vs and all Chꝛiſtians.

The Papistes blaspheme the holie scriptures, saying that they are not the triall of truth, but the matter of discorde. Item, that they are full of doubtes, darknesse and parrables which neither the Priest nor people can vnderstand. Oh that they woulde yet at the length praye hartily with vs and the Prophet Dauid: Encline our heartes vnto thee, O Lorde, and not vnto couetousnesse: for better is the lawe of thy mouth, then many thousande talentes of Golde and Siluer. But (alas) that lawe and their libertie, that lawe and their commoditie cannot agrée together. For what should become of their deuillish Masse, and all their idolatrie, yea, what shoulde become of their pompe or of their Pope him selfe, if they would be iudged by the lawe of God his mouth, and like of no other authoritie then the written worde? But I cease to prosecute their filthinesse. Onely this I require thē, to followe that notable saying of Peter, (which Clement Alexandrinus reciteth) ἀγίης ἄτερ γραφῆς οὐδὲν λέγομεν, We speake nothing but the holy written word of God.

Nowe

Nowe touching ours and their difference in the Sacramentes (which are other markes of this catholicke Church) wee reserue that Treatise to the thirde booke, and hasten to the nexte Article, which is this.

I beleeue the remission of sinnes.

Wee beleeue that our sinnes are onely remitted vnto vs by the grace of God in Christ. Act. 10. Neither doe wee acknowledge any other meanes of iustification then whereof Paule speaketh, saying. All men haue sinned beeing destitute of the glorie of God: but they are freely iustified by his grace through the redemption perfited in Christ Iesu: whereof we conclude. That we are onely iustified by fayth without the workes of the lawe. Rom. 3. Item, wee affirme that no man ought to doubt of this remission promised & performed in Christ Iesus: yea, that rather wee ought to immitate our father Abraham, who disputed not against the promise of GOD

through infidelitie, but was stregthened in fayth, ascribing the glorie vnto God. Rom. 4.

The Papistes affirme vs to be iustified by the workes of the lawe, and the obseruation of mens traditions, according to these common verses of theirs.

Confiteor, tundo, conspergor, conteror, ore,
Signor, cdo, dono: per hæc venialia pono.

That is to say.

I am confest vnto the Priest:
I knocke my heart and brest with fist:
With holie water I am besprent,
and with contrition all yrent:
I pray to God and heauenly hoste,
I crosse my forehead at euery poste:
I eate my Sauiour in the bread,
I deale my dole when I am dead:
And doing so, I know I may, (day.
Chalenge my pardon at the iudgemẽt

Item, if any man sayth, that without doubting hẽ is assured of forgiuenes of his sinnes, *Anathema esto*, say they, Let him be accursed.

The-

I beleeue the resurrection of the bodie.

As we confesse and reioyce that our soules be immortall, & assure our selues after the separatiõ, from our bodies that they shall presently be in Paradise with Christ Iesus. Luk. 23. So likewise hope we that our bodies shall be raised vp againe in the last day. Phil. 1. Whereunto agreeth ỳ saying of our Sauiour Christ. Meruell not at this. For the houre shall come when all they that remaine in the Graues shall heare the voice of the sonne of man, and they shall come foorth, they which haue done well to the resurrection of life, and they which haue done euil to their condemnation. I am the resurrection and the life. He which beleeueth in mee, although he be dead, yet shall he liue: and hee whiche liueth and beleeueth in mee, shall neuer dye. Ioh. 5.

The Papistes although with the Saduces they deny not the rising againe of the flesh: yet we are not ignorant what

beastly opinions some of their Popes did hold, concerning the immortalitie of the soule.

Pope Iohn the 22. thought, That our soules did perishe in the graue with our bodies, and yet should be raised vp again with the same. Leo the 10. Hearing two learned men disputing together of the soules immortalitie, decided the question with this verse of Gallus a wicked Poet: *Et redit in nihilum quod fuit ante nihil.* Nothing must needes turne into nothing. I omit other perticular examples: Onely thus much I adde, That I can hardly iudge the Papists to beleeue the resurrection of the bodie. First, because they dispute verie doubtfully of the immortalitie of the soule. Secondly, because they take to liue triumphantly and in pleasure like Epicures, as though there shoulde be no happinesse after this life. Thirdly, For that they continually persecute the Saintes of GOD vnto death: whiche surely they woulde neuer doe, if they beleeued the resurrection of the dead: at which time they shall giue a most sharpe account or reckoning for all

their

their tyrannie.

And the life euerlasting.

Wee although they most cruelly persecute vs, and pronounce vs accursed in their Councels, and haue most cruellie massacred our brethren in Germany not longe since, here in Englande lately, and euen as yesterday at those bloodie Nuptialles in Fraunce: yet wee are not dismayed, but hope with the persecuted Apostles and Martyres, one day to enioy eternal life, and to be made fellow heires with our brother Iesus. Rom. 8. Neither are wee afraide of them, whiche can onely kill the bodie and not the soule. Math. 10. Wherefore let them curse vs: But God will blesse vs. Blessed are they (saith Christ) which suffer affliction for righteousnesse sake, for theirs is the kingdome of heauen. Blessed shall you bee, when they raile vpon you, and persecute you, and speake all maner of euils and lies against you for my names sake. But reioyce & be glad, for great is your reward in heauen: meaning euerlasting *Mat. 5.*

life, That is to say, The ioyning of God the father vnto our soules and bodies in Christ Iesus, through whom we shall liue in him, and he in vs. There shall be ioye without measure, mirth without end, and those vnspeakable riches which neither the eye, nor eare, nor heart of man can attaine vnto. Wherefore we crye most hartily the tongue of the fayth-full: Come Lorde Iesus come quicklie, shorten these euill dayes, auenge our blood on them whiche dwell vpon the earth, and bring vs to euerlasting life, for thy glories sake. Reuela. 6. Amen.

The Papistes though not in wordes, yet in effect they deny this article. For when Christ saith of him selfe, I am the life, and I am the way. Ioh. 14. They say, no: The Pope is the life, and the Pope is the way. And where Christ saith, Thy faith hath saued thee, go in peace. Luc. 7. The Papistes say, Thy workes haue saued thee, goe in peace. And where we say with Iohn, This is euerlasting life to know the onely true God, & him whom he hath sent Iesus Christ. Ioh. 17. The Papistes they say, that eternall life con-

ſtleth in obedience and beliefe in the Church of Rome, whiche if it were the true Church, yet were it but a member of the whole.

Thus much of our fayth and beliefe grounded (as you ſee) vpō the ſcriptures. Wherefore wee deteſt and reiect all additions of men, all Phariſaicall leauen, all Herodian and Machiauillian ſectaries which confound religions: Finally, what fayth ſoeuer impugneth directly or indirectly this our Chriſtiā beliefe, we think it to be auoided of all Chriſtians. Yea, although wee, or an Angell from heauen doe preach vnto you any other doctrine, ἀνάθεμα ἔϛω. Let him bee accurſed. Gal. 1. Keepe well the true patterne of thoſe ſound words which thou haſt receiued of me concerning faith & loue. Keepe diligently I ſay, this treaſure through the holie Ghoſt which is in you. 2. Tim. 1.

FINIS.

The

The ſecond booke, wherein are contained certaine errours of the *Papiſtes, manifeſtly oppoſite to the* Decalogue or Morall lawe.

AS the doctrine of the Pope and his Clergie doeth many wayes reſiſt ỹ doctrine of faith, ſpecified in ỹ Apoſtles Crēde: So likewiſe is it many waies oppoſite to the doctrine of loue, comprehended in the tenne Commandementes. Which aſſertion of ours ſhall be proued in particular examples, whereof you may gather the truth and veritie of the ſame.

The firſt Precept.

Thou ſhalt haue no other Gods but me.

The firſt Precept is oppugned of the Papiſtes

Papistes by their defences and Apologies set forth to the maintenance of these errours. Hope of iustification by workes: worshipping and thankes offringes vnto Saintes: Faining of other Mediatours and Intersessours beside Christ: Worshipping of bread, and kneeling vnto names: whereas the bread or name helpeth vs nothing at all: but the thing specified by them, that onely helpeth vs.

The second.

Thou shalte make to thy selfe no grauen Image, neither shalt thou worshippe it.

With this commaundement fighteth the manifolde idolatrie of the Papists, in forming to our inuisible and immortall Father, a visible and corruptible Image of an olde man. In reseruing the bones and relickes of Saintes. In worshipping of the wodden Crucifix, in hanging their Agnus Dei about their necks, and forgetting the true Lambe of God in their heartes. Yea, they fill & defile their

Churches

Churches with ſuche dumbe Images, whereas they might ſée Chriſt him ſelfe more liuely repreſented in his word, then either Penſil or Chizel can euer expreſſe. Item, they violate this commandement in their breadworſhip, whiche is but an earthly thing, though that it beareth the ſigne of an heauenly Miſtery. Item, they fight againſt this Precept, in leauing it out of their Catechiſmes, becauſe they ſée that it wraſtleth againſt their Idols.

The third.

Thou ſhalt not take my name in vaine.

This Commaundement is directlye oppugned by ỳ aduerſaries of the truth, when vnto Baptiſme they adioyne Cõiuration or Exorciſme. Item, in abuſing the names of God the Father, God the Sonne, and God the holy Ghoſt, in conſecrating of Idolatrous Prieſtes, in hallowing of bread and wine, in bleſſing of Bacon, Oile, Egges, Butter, &c. Item, in their ridiculous charming and chriſtening of belles, croſſing of Inkãts, hallowing of church yardes, Canonical houres, yea, as often as in their Heathenith and blaſphemous Maſſe, they call vpon the

name

name of God, so often doe they abuse it.

The fourth.

Thou shalt keepe holie my Saboth day.

This Precept is violated of the Papistes in their prophaning of the Saboth with Masse seruices, and Idole worshipping, wherein they delight the eares with Musicke, the eyes with gorgeous and beautifull sights, the nose with sweet & costly perfume, &c. But as for the spirit or soule of man (whiche ought especially to be fedde and refreshed on that day) they neuer regard it: but rather kill and infect it, by iesting Satyricall and taunting Sermons against the trueth, or els by sowing into their heartes most horrible and blasphemous errours. Item, in making of many Saboth dayes to their vnknowne Saintes, cleane contrary to the will of God.

The fifte.

Thou shalt honour thy father and thy mother.

The

The false Catholikes abrogate this commaundement, in that their decrees alowe of priuie Matrimoniall contracts of children, albeit their Parentes haue iust cause to withstande them. Item, they caste of all naturall care of their wiues, children, and friendes, to consecrate them selues vnto whorish cloisters Item, they persecute the Preachers of the truth their maisters, & reuile them and speake euill of them, whiche trauel as it were to beget them anewe, and t bring them into the way of saluation. A which are directly contrarie to the word and true interpretation of this Precep

The sixt.

Thou shalt not kill.

This commaundement is oppugne of the Popish Bishops, not onely in their daily and most cruell murthering of th Saintes of God, by priuy poisons, and manifest violence done vnto them. But also in that they laye vpon the people in tollerable burthens: and yet they them sel

ſelues will not touche them with their litle finger. As in that they builde vp a ſlaughterhouſe or boucherie of conſciences, in exacting of ſolitarie life, auricular confeſſion, (the mother of all miſchiefe, and betrayer of the children of God.) Item, in exacting abſtinence from meats, ceremoniall cuſtomes, &c. Whereunto they force or allure many to condeſcend, not without the hazarding & ſhipwracke of their owne ſoules. Item, vnder the pretence of long prayer they eate vp widowes houſes, and ſtoppe the mouth of the true Paſtor, whiche in effect is nothing leſſe, then to murther the flocke. Finally, what bloodſuckers were Gardiner, Bonner, Tunſtall, and Weſton? How many men, women, and children, were moſt cruelly murthered at Paris? Dyd not their blood colour the ſene like ſcarlet, and dye the chanelles in the ſtreetes like purple? But blood ſhall be ſatiſfied with blood. Doubt not thereof, O you French Maſſacres, for God is true.

The ſeuenth.

Thou ſhalt not commit adulterie.

This Commaundement condemneth that common Sodomiticall ſinne of Monkes, Abbottes, Biſhoppes, Cardinalles and Popes. Item, it condemneth their leacherous Friers, adulterous Prieſtes, and whoriſhe Nunnes, whiche vnder the name of chaſtitie, giue vp their ſoules and bodies to all vncleanneſſe. In witneſſe hereof, I call to minde the innumerable bones & bodies of young children founde within the walles at the pulling downe of the Abbyes and Monaſteries, as well in Germany as Englãd. Item, remember the late burning of two Sodomiticall Friers at Bruges in Flanders, one Ieſuite burnt three yeares paſt at Geneua, fiue or ſixe at Rome about the ſame time, though that the Cardinal ſcaped by diſpenſation. Item, full well it is knowne, that as well in Rome as in all the Pope his Territorie, open bordhell houſes are permitted, and the

out of euerie venerous and filthie copulation hée hath a standing fée: whereby hée maketh him selfe not onelye the Keeper, but also the finder out of ỳ game. Oh, blasphemous adulterer? Item, who knoweth not that Cardinall Campegius brought forth this wicked and deuillishe sentence at the Norimberge Councell, 1576? It were more hainous a crime (saide hée) that a Priestе shoulde bee married, then if hee kepte many harlottes in his house. For in doing the seconde, hee mighte persuade him selfe to doe well: but dooing the first, hee shall neuer doe seruice to God with a good conscience: Cleane contrarie to that of Paule. 1. Corinthians. 7. 1. Timothie. 4.

Sleidan. Lib. 4. de stat. Eccl. & reip.

Item, the Papistes breake this law, in denying marriage to the innocent husbande, whiche hath put away his wife for adulterie. Item, in that they dispense with adulterie and incest for money, as the incestuous marriage of diuers Princes and Potentates

can well testifie. In all these thinges we may easily perceiue that they are manifest transgressours of this holie Precept of God.

The eight.

Thou shalt not steale.

This Precepte is transgressed of the Popishe Bishoppes, in taking to themselues, and in giuing to their Pope the name of Archbishop: Whiche they steale from Christ: for hee onely is the Prince of Bishoppes, and the chiefe Bishop of our soules, neither doe wee acknowledge any other. Item, they call themselues Princes, great and gracious Lords, Presidentes of Castles, &c: As the titles of the Popish Bishoppes in Germany do sufficiently prooue. Item, they chalenge to themselues ciuill iurisdiction, and build vp prisons in their houses and Palaces, wherein they priuily murther the Saintes of God: whereby they steale from

from the Magistrate, not only his name and titles, but also his authoritie and power: cleane contrarie to that rule of our Saviour Christ. Math. 20. 25. Item, they violate this Commaundement, in giuing the people false merchãdise for good monie: namely, in shriuing none without monie, in selling their Palles, Pardons, Trentals, and counterfeit Relickes, yea and benefices also for monie: in requiring egges, meale, and monie of the dead persons. To conclude, Their Prelacy, yea, their Popedome is to be solde for monie, as it appeareth in these two verses made of Pope Alexander the first:

Vendit Alexander claues, altaria Christũ:
Emerat ille prius, vendere iure potest.

That is to say.

Men muse that Alexander sels
Keyes, Altars, Christ, & all things els:
As though (forsooth) it shuld be thought
a crime to sell, that erst he bought.

Item, their Friers and Prieſtes are counterfeiters of ſicke mens willes, and write one thing for an other, ſometimes aſcribing more to the vſe of their owne brotherhod, then all the portions of the ſicke mans children and kinſfolkes amounte vnto. Whereby their kitchen and Cloiſters ſmell continually of the roſte, and the true inheriters are glad to eate of their ſcrappes.

The nienth.

Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

The nienth Commaundement is broken of the Popiſhe Prelates and their Schollers, whileſt they call the true Churches of God Hereticall, and Schiſmaticall Churches.

Item, in that they call the Preachers of the truth, Authours of new doctrine,

teachers

teachers of lies, Perturbers of peace, Nouatian Heretikes, Sectaries of Puritans, Contemners of the blessed virgine, despisers of auncient fathers and Councelles, whose doctrine wee embrace in the trueth. Whiche contumelies as they in their conscience doe or may know to bee falsly imputed against vs, so may they be truely verefied of them selues. For whether doctrine is nuest? ours of Christ & his Apostles, Or theirs whiche the Pope hath made? Or who teacheth more lies? Wee? which teach nothing but what the scripture commaundeth: or rather they? whiche teache the traditions and fansies of men, and that we can merite heauen for our selues and for others, which is (no) lye.

Item, who commeth neareſt to the Nouatian Puritans, wee, or they? Wee thinke our selues, of our selues, to haue nothing in vs that good is, but imyute all our righteousnes & iustification

to the will and frée grace of God: knowing full well that wée haue not abilitie to doe, no not to thinke aright. Gen.5.6. 2.Cor.3.5. Item, wée acknowledge that although wée be regenerate, & our church reformed, yet both in vs and in our Churche there haue, are, and will be some imperfections, either in doctrine or manners, till it shall please him which is perfectnesse it selfe to make all things perfite. So farre are wée from thinking our selues to bée pure in all respectes, though in deed we grone and sigh in our consciences that wée are no purer. As for the Papistes, doe they not insinuate vnto vs, that they them selues are Puritanes: when they teach that their Councelles cannot erre, That they can merite heauen by their puritie of life, that their Pope cannot sin ne, that they can fulfill the lawe, &c? And as for perturbing of peace, and despising of Magistrates, howe can they call vs by that name which neither in thought, worde, or worke, euer deserued it? Contrarywise, haue not they perturbed the peace

by

by ſtirring vp rebellion, firſt in ỹ North, and nowe lately in Irelande? by ſending trayterous Ieſuites to diſſuade her Maieſties ſubiectes from duetifull obedience both towardes God and their Prince: by animating forreigne Princes to inuade their natiue ſoile, or els by ſubtile practiſes to betray it? And ſure if their outwarde wordes, and manifeſt attemptes be ſo diſloyall in proſe, Oh, what diſloyaltie ſhould wee finde in their heartes, if they were laide open vnto vs? Finally, in giuing to the bleſſed virgin Marie ſuch reuerent eſtimation and ſpeeches, as the Scriptures alowe of, doe wee deſpiſe her? or rather doe not the Papiſtes abuſe her, in honouring her as a Goddeſſe, in making her a Mediatour, in offering vnto her giftes? which thinges as ſhee neuer required: ſo vndoubtedly her ſpirit doth crye out for vengeance againſt them that doe ſo, forasmuch as in doing of it they make her (as it were) a thiefe in accepting of ſuch honour done vnto her, as is onely proper to God: whoſe mercies ſhee ſtood in nede of as well as wee: and ther-

fore thée called him her Sauiour. To conclude, wée despise not auncient fathers nor Councels, but loue them for their antiquitie: neyther yet doe wée so cleaue vnto them, that wée alowe generally of all their opinions, vnlesse the worde of God (whiche is more auncient then they all) doe sufficientlye approue them. For all men may and doe erre: But in the worde of God is truth & life. Psa. 33. Wherfore if Chrysostome, Ierome, Cyprian, yea, if Austé, Luther, Caluin, Zuinglius, Oecolampadius, Bucer, or any other of our owne teachers builde not vpon this foundation, so farre forth we mislike them: and yet wée like of the rest whiche is grounded and surely founded vpon the worde of God: whiche is the touchstone and triall of truth in all matters touching the true worshipping of God: and nædeth not, yea, it suffereth not, that man should adde any thing vnto it. Deut. 4. Iosu. 1. Prouerbes 30. Gal. 3. Reuel. 22.

The tenth.

Thou shalt not lust after, &c.

Thy

This last Precept is directly oppugned in that Canon of Antichrist, comprehended in these wordes. *Hanc concupiscentiam, quam Paulus aliquando peccatum appellat, &c.* That is to say, This coueting or lusting whiche Paule termeth by the name of sinne, Our holie Councell testifieth, that the Catholicke church neuer thought it worthie to bee called sinne. Whosoeuer thinketh otherwise, *Anathema esto*, Let him bee accursed. *Concil. Trid. Sess. 5. de pecc. Orig. Artic. 5.*

O cursed blasphemie: But how farre is that good opinion of *Augustine* to bee preferred aboue this Antichristian and deuilishe doctrine? Euen (saieth Augustine) as the blindnesse of the heart is sinne, whereby wee beleeue not God: and the punishment of sinne, whereby the heart is iustly punished for his pride: and likewise the cause of sinne, whereby wee erre from the truth: So the concupiscence of the flesh is sinne, because it rebelleth agaynst the spirit: and it is the punishment of sinne, because it *Augustin. Contra. Iuliã. Apost.*

is

is giuẽ vnto vs for our diſobediẽce: and likewiſe it is the cauſe of ſinne, becauſe through the infection thereof, we are the more prompt and readie to all wickedneſſe.

FINIS.

¶ *The third booke ſhewing* the difference of vs from the Papiſtes, *touching the Sacramentes.*

FIrſt, touching ỹ number of Sacramentes: wee aſcribe vnto the Churche of the newe Teſtament but two Sacramentes, Baptiſme and the Lordes Supper, proportionable to thoſe two Sacramentes of the olde lawe, Circumciſion and the Paſſeouer: hauing for our warrant many excellent places of Scripture. Baptiſe them in the name of the Father, the Sonne, and the holie Ghoſt. Mat.28. Vnleſſe he be firſt regenerate by water and the ſpirite, no man ſhal enter into the kingdome of God. Ioh.3. Doe this in remembrance of mee. Mat. 26 Luk.22. That which I haue receiued of the Lorde, that haue I giuen vntoyou. 1. Cor.11.

The

The Papistes without any expresse warrant out of God his booke, haue of their owne heades added vnto these fiue other Sacraments, as they terme them. To wyt Confirmation, Penitence, Matrimony, Order, and extreme Unction. Whiche howe grosely they haue abused, it shall clearely appeare vnto you.

First wée confesse, that Catechising of the ignorant, as it was vsed in the Primitiue Church, so is it to bée retained of vs. For it is requisite before any present them selues at the holy Communion, that they bée first instructed in the doctrine of Fayth, hope, and Loue: because otherwise they prophane that notable Mistérie, and not discerning the Lords bodie they receiue their owne damnation.

The Popish Confirmation is farre otherwise, and is celebrated on this fashion.

The Bishoppe adorned with all his rascall and beggerly Ornamentes of Antichrist, setteth him selfe downe in his Chaire,

Chaire, and taking the partie to be con-firmed, deuoutly kneeling betwixte his knees, hee first clappeth him on the cheeke (as though grace were increased by fighting) and after annointing and crossing of his forehead, hee saieth in Latin these wordes, *N. vel. M. Signo te, &c:* N. or M. I signe thee with the signe of the holie Crosse, and confirme thee by this holy vnctiõ, In the name of the Father, the Sonne, and the holy Ghost.

Then if hee bee a litle childe, hee giueth him a little blowe vpon the other cheeke, and so demitteth him: but if the person be of yeares, hee confirmeth him with a good clappe on the eare, that hee may remember his Confirmation by the same token. Is this true Catechising and confirming of the ignorant in their Fayth? Or rather is it not a Maygame or a flatte derision of that godly exercise in the Primitiue Churche? Is this a Sacrament? Then why is it not common to euery Priest and Minister, as well

well as for the Bishoppe to vse? Or if it be but a ceremonie, then howe is it a Sacrament? But as they haue plaide the pœuishe Apes in taking vnto them the name of Catechising and confirmation in the Primitiue Church, and yet abuse the thing: so likewise haue they dealt with the rest.

For wée say that penitence or conuersion vnto God is onely the gifte of God consisting in the continuall mortifying of the flesh, and viuification of the spirite: whiche Paule describeth by their circumstances. Repentance is, To put of the olde man (concerning our olde conuersation) whiche is corrupted by deceitfull lustes, and to bee renued in the spirite of our minde, putting on the newe man whiche is framed after the Image of God, &c. Ephe. 4.

The Popishe Clergie falslie affirming Penitence to bée a Sacrament, define it after this sorte.

Pen-

Penitence is a perfect contrition of the heart, a perfect confessiō with the mouth, and a perfect satisfactiō in dædes. Wherein they require that of vs, which no man is able to performe: For who can number his owne sinnes: or who can sufficiently satisfie for them: whiche thinges when no man seeth himselfe able to doe, the Pope hath inuented his money pardons, and for gaine, healeth our consciences, taking vpon him power to dispēce with incest, whoredome, murder, and all maner of offences.

Nowe as touching Matrimonie, wee thinke it is a most honourable thing, and doe alwayes commend the bedde vndefiled. Heb. 13. Yea wee perswade all them whiche are desirous of procreation or want the gift of continencie, to marry in the Lorde: neither doe wee forbidde the same to any person, because that were the doctrine of Diuels. 1. Cori. 17. 1. Tim. 4.

Notwithstanding all this, the papistes as though it were a prophane & filthie estate doe not onely forbid it to their Priestes vnmarried, but also if any of

them be married, they force him to for
sake his wife: cleane contrary to that o
Paul. 1.Cor.7. & that of Christ Mat.10
Secondly, they offend in making it a sa
crament, hauing no warrant for it out o
ỳ word. And if it were a sacrament, tha
is to say, a visible signe of an invisible
grace, why shoulde not the priest bee par
taker of it as well as the people: is he
more vnworthy of suche a benefite the
the rest?

As concerning order, we acknowledg
an order both of teachers and learner
in ỳ Church of God. 1.Cor.19. And tha
the sonne of God sitting at the right han
of his father, giueth giftes vnto men, a
to be Prophetes, Euangelistes, Apostles
Doctors and Pastors. Eph.4. Neither d
we doubte that he will euermore send
and thrust foorth labourers into his ha
uest Mat.9.

The Papists doe not onely number thi
order amongst the sacraments, but the
also deuide it into many kindes. For (in
they) in as much as the grace of the holy
spirite is seuen folde, ergo there must be
seuen

seuen orders. The first of Priests, the seconde, of Deacons, the third, of Subdeacons, the fourth, of Suffraganes, the fifth, of Coniurers, the sixt, of Readers, the seuenth of Whipdogges, or Dorekeepers. Whose offices are curiously described of Master Eccius. Nowe for vnction, wee confesse [during the gift of working miracles in the Church] That there was a soueraigne vnction vsed by the ministers of the newe Testament, wherwith they cured the sicke and impotent persons as appeareth Mat. 6. Iames 5.

The Popish shauelinges (ỹ they may molest the dying as well as the liuing) when the sick person is fighting his most dangerous and last combate with the prince of this worlde, then they besmeere and grease him with mustie & stinking oyle, reciting ouer him this prayer *Deus per sanctam istam vnctionem &c.* God by this holy vnction, pardon & forgiue thee what soeuer thou hast offended in sight, hearing, tasting, smelling, and feeling.

And thus much of their faigned Sacramentes. Nowe beholde howe

wée differ in the true Sacraments instituted by Christe. And first concerning Baptisme.

Wée beleeue that the Sacrament of Baptisme in the Catholike and true Church is tyed vnto the Pastor & Preacher of Gods worde. Math. 28. And that therfore it cannot bée permitted vnto women to baptize Infants, which the Papistes sometimes allowe of. Item, wée beleeue that this Sacrament is not in the outwarde cleansing of the flesh. 1. Pet. 2. But in the inward regeneration of the heart through the holy Ghost. Tit. 3. Whom with the Father and the Sonne we inuocate at our Baptisme to the same intent. Item, wée beleeue that then wée receiue the earnest penie, or (as it were) the first pledge of a good conscience through Iesus Christ, whom we put on at our baptisme, being entred into the couenant of grace, that rising with him, we may from that time forwarde growe vp in holinesse of life, and fully persuade ourselues to bée alreadie the sonnes of God by adoption. Rom. 6. Item, wée say that there is but one baptisme. Ephes. 4.

which neuertheleſſe wee acknowledge with the holy Scriptures to conſiſt in two things. Namely, in the Element of water, as the viſible ſigne: and in the inuiſible grace, or ſprinkling of the blood of Chriſt, whereby our ſinnes are cleanſed, and wee certainely receiued into the fauour of God.

The Papiſtes though they ſeeme to retaine the ſubſtance of Baptiſme, yet they moſt lewdly abuſe it many wayes. Firſt, in permitting womẽ to miniſter it at ſome times. Secondly, in annexing exorciſme vnto it, as though the childe whiche is receiued into the couenaunt of grace were bewitched or poſſeſſed of an euill ſpirite. Thirdly, they adde vnto the Element of water, ſtinking ſpittle, ſande, duſt, and other no leſſe filthie then ſuperſtitious ceremonies. Item, they propound to the witneſſes of the Infants Chriſtendome certaine Latine demaundes, which they vnderſtand not, forgetting that ſame leſſon of Paul: I had rather ſpeake fiue wordes to the vnderſtanding or edifying of the

congregation, then ten thousand words in a strange tongue. 1. Cor. 14. Item, they crosse him on the forehead, whereby they do not only adde to the institution of baptisme made by Christ, but also commit idolatrie in attributing any thing to the signe which is proper to ỹ grace of God. But why do I stande longer upon their absurdities and errours which are innumerable?

As concerning the supper of the Lord we abhorre in it three kinde of errours. The first is of thē which denye & take away from it the signes. The seconde is of such as deny the thing signified, commonly called the substance of the sacrament. The thirde errour is of them which conuert both the thing and the action to a wrong ende.

All which errours are holden of the Papists in their Masse, as I will prooue by order. Touching the first: If it be true (as they say) that the bread and wine (after consecration) whilest they are in the Priestes hande are turned into the naturall bodye and blood of Christ.

Then where be the signes? who hath not heard of those foolish verses of Thomas Aquinas?

Dogma datur Christianis:
Quod in carnem transit panis,
Et vinum in sanguinem.
Quod non capis, quod non vides,
Animosa dabit fides,
Praeter rerum seriem.

That is to say.

All Christian people learne you this:
That bread to flesh conuerted is,
And wine to very blood.
But if that thou beleeuest it not,
Because in deede thou seest it not:
Thy faith shall make it good.

Nowe then let them answere mee. That which we receiue from the hands of the Priest, in colour, substance, and taste, it seemeth but plaine bread. Then howe absurde a thing is it to say, that we receiue onely the accidentes of bread? can the accidentes remayne

without the Subiect: Which dreame of the Papistes fighting both against the definition of a Sacramente, the proportion of the thing signified, and against the order and course of nature, we ceasse to prosecute the same any longer.

The thing signified is denied of the Papistes, in that they affirme the bread to bée turned into the body of Christ. But we know that the bread which we break is the Communion (by faith) of that body of Christe which proceéded not from bread, or out of the bakers Ouen, but from the loynes and séed of Dauid. Item, they say that the eating with the téethe, and bare swallowing of the Sacrament into the stomacke, is the true and perfect Communion of the body of Christe. And that the Priestes his drinking of the chalice is as muche, as if all the people had dronke thereof. Nowe howe absurde is it to thinke, that by the work wrought of the Priest all Christe his merites are derived to ỹ people: Whēas the scripture plainely affirmeth, That every man shall liue by his owne faith. Rom. 1. Item, they

they haue taken away the thing signifi-
ed, in mangling the substance of the Sa-
crament. For our Sauiour instituting
his last Supper, tooke bread and saide,
doe this in remembrance of mee: and
so likewise of the Cuppe, Drinke you all
of this, Mat. 26. 1. Cor. 11. But the
Popishe Councell of Constance denieth
this in a great rage, saying: What? shall
all drinke of the Cup? Nay, let onely the
Priestes drinke thereof, as being more
worthie then the people. As for the
lay sort, let them bee content to receiue
the breade onely, whiche is the flesh of
of Christe: remembring this Logicall (or
rather Sophisticall) consequence, That
there is no flesh without blood. Is not
this impudently to vndermine heauen,
and to fight with God?

Now as touching the conuersion of
the thing and action to a wrong end, haue
not the Papists of this Sacrament made
a propitiatorie Sacrifice, which (as they
dreame) being offered vp for the quicke
and the dead, purchaseth for them grace,
iustification, and finall deliuerance from

Bonauent. lib. 4. dist. 12

purgatorie? Is not this to fight against Christ, which commended the same vnto vs onely for these endes, that wee might the better remember his passion, and for a pledge of his goodnes towardes vs? as appeareth in his owne wordes, Doe this in remembrance of me. Luke 22.20.

Item, they affirme that the signes being not vsed, haue the nature of a Sacrament as well as if they were vsed: wherefore they worship and kneele vnto the bread in the bore, as vnto their God, abusing that element to many such superstitious and wicked purposes.

The Conclusion

Nowe therefore, for as much as the Papistes doctrine is flat oppolite to the true and christian profession, touching faith, touching the commandementes of God, and touching his holy sacraments which wee treading the footesteppes and doctrine of the Apostles and Prophetes doe most constantly confesse: Also forasmuch as this controuersie betwixt vs is not a controuersie of wordes but touching the principall articles of our beliefe, touching our one and only media-

tour

your Christ Jesus, touching originall sinne, diuine prouidence, iustification, the Church, the lawe and the sacramentes: forsomuch I say as our contention is of so necessary pointes and weightie matters, Wherefore I am to admonish you of three thinges.

First, that you goe forwarde in this doctrine & continue in the faith of Christ, because no man hath any iust occasion to blame vs, eyther for embracing this doctrine grounded vpon the scriptures: or els for reuoulting frō the Romish church being as yet (and continuing so a long time) the sincke of Antichrist, for wee knowe that we striue first for the glory of god, which through vnspeakable grace kindleth the zeale of the faithfull: and then secondly for the sauing of our owne soules, which consisteth in the true and constant confession of Christ crucifyed, and the preferring thereof before all the pleasures and commodities of the whole worlde.

Second-

Secondly, I admonish you to confute their errours boldly, diligently, & sharply, least after the nature of a Gangrene or old Canker, they creepe from the flesh to the sinewes, from the sinewes to the bone, from the bone to the marrowe, and so in time corrupt your very hearts and mindes to your absolute destruction both of body and soule. As for the authours and vpholders of their errours (vnlesse you see them maliciously obstinate) pray for them and replie against them with all mildenesse. Paul. 2. Tim. 2. For perhaps God will giue them grace to repent and acknowledge the truth and will deliuer them from the bandes of ignorance, whereby they are tyed as yet as bondslaues vnto Satan.

Thirdly, albeit many Cardinals, Archbishops, Bishops, Abbots, Iesuits and Sorbonists, defende these errours and vphold them with their whole hands which the faithfull woulde not once further with their little finger: Although (I say) that the wise, learned, mightie, and eloquent of the worlde subscribe and con-

descende

descende vnto Popishe heresies, yet bee not you therefore offended. For vnhappie is the eloquent defence of lyes, neither is it so glorious as vnprofitable a thing cunningly to support a false cause. Right pithie and true is that saying of Clement Alexandrinus, ἀνίκητος μὲν ἡ ἀλήθεια. ψευδοδοξία δὲ κατάλυτος. That is to say, Bee the heretikes authoritie, magnificences, wisdome, neuer so great: yet truth shall bee alwaies inuincible, and falshoode shall come to naught, yea though an Angel from heauen should speake it.

To conclude: let vs with all our hearts pray vnto God our most mercifull father, that for Iesus Christe his sake hee will dayly confirme and sanctifie vs in the truth: that hee will bring into his Churche all those, which erre in ignorance and knowe not whyther they goe: That hee will saue & defend his Church, prosper our most gracious Soueraigne Elizabeth, giuing vnto her a long, happie, and godly reigne ouer vs. That hee will likewise increase the number of good,

sufficient

ſufficient and painfull teachers as well in this our realme as in all others. Finally, let vs pray vnto him to forgiue vs our ſinnes, and to the ſende vs (if it be his will) theſe Halciones, or peace holydayes for many yeeres, to the ſanctifying of his holy name, the edifying of his electe, and the common commoditie of our whole country. Amen.

¶ *Imprinted at London by*
Thomas Dawſon, for Thomas
Woodcocke, dwelling at the
ſigne of the blacke Beare,
and are there to
be ſolde.

1581.

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